

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BRANDON, WEDNESDAY, OCTOBER 13, 1841.

VOL. XIV. NO. 4.



POETRY.

Original.
SLAVERY.
BY W. G. BROWN.

Christian soldier, where art thou?
Slumbering on the battle plain—
Hark! the war-trump soundeth now,
Up, and to the fight again—
Up, for chains are binding still
Human limbs at human will.

Still the sighs are deep as ever,
Still the tears as warmly flow
By the dark Savannah's river,
By Potomac's wave of woe—
There the dark embrace is given,
And the heart's dear ties are riven!

There the weary mother bendeth
O'er her task from morn till eve,
Till at night her way she wendeth
To her hut to weep and grieve—
For the babe she late caressed
Sleeps no longer on her breast.

Ah! the skies are dark to her,
And the golden sun and stream
Wear a shadowy gloom, and stir
In her bosom but a dream
Of her own dear sunny home,
Where she never more may roam.

Give that mother back her child,
By thy hopes of Heaven above—
By its bitter moanings wild
For the bosom of its love—
Else, away from the haunts of men,
Murderer, with the mask of Cain!

Stern voices mutter now
From the angry earth and sky;
Fraught with thunder dark clouds bow,
While they linger, will ye fly—
Will ye seal your wretched fate,
As Gomorrah, desolate?

Time shall tell ye how ye err,
Ye who mock the insulted God;
At His feet a worshipper,
Dealing still in flesh and blood;
When he bids ye break the yoke,
Break it, or it will be broke.

See that awful eye of flame
Glancing through the tempest-cloud,
As on Sinai's mount, the same,
Thunder-clothed and thunder-shod—
Lo, He cometh Earth and sea
Echo, let the oppressed go free!

Oct. 1.

VERMONT TELEGRAPH.

BRANDON, SATURDAY, OCT. 9, 1841.

For the Telegraph.

"EVIL OF CREEDS."—LETTER VI.

Beloved Brother:—You believe, and preach, there is but "one Lord, one faith, one baptism." (Eph. 4: 5.) With what consistency, then, can you acknowledge two, three, or a dozen of either? For what more or less than this, can you make of acknowledging even "one faith" in so many different characters or senses? You claim very peremptorily that there is but one baptism. And this I cordially admit. But I submit to your enlightened judgment—I submit it to the consideration of unbiased common sense, whether there is more of heresy in acknowledging a plurality of baptism,—granting the thing to be possible—than in acknowledging a plurality of Lords or faiths. Alas for the consistency of your charge of close communion! Matt. 23: 23, 24. I will not mock even you, by asking at whose door the greater sin lies. "He that is without sin among you, let him first cast a stone." Jno. 8: 7.

I cannot mention all the inconsistencies of your scheme in this letter. But I will name another.—Why do you admit to your communion table those whom you will not receive as members of your society? You may reply that you do not. But you admit those who will not join you. Where is the difference? You may say that you invite only baptized believers; and that, if they come unworthily, they do it at their own peril: you are not responsible. But I deny your right to invite any body to the communion-table. You will answer perhaps, that it is not your table; and therefore you have no right to forbid any such. But what authority have you for inviting guests to the Lord's table? If the table were your own, you might invite whom you pleased. I do not acknowledge your claim to such a "vicegerency." True, those who have the requisite qualifications are commanded to observe this ordinance. (Luke 22: 19. 1 Cor. 11: 24, 25.) And doubtless it is the duty of his ministers to enforce this command. (Matt. 23: 20.) But their Divine commission does not embrace either the power, or the

privilege, of inviting communicants of any description to His table.

I think I have already proved in a former letter, that there are certain characters who profess piety, with whom we are commanded to have no fellowship. But whether I have or not, it is either *provable*, or it is not. If it is not, then you have the ground. If it is, then the contrary cannot be proved. Perhaps you will grant it. If so, the only difference between us on this point, is as to *what those characters are*. But to acknowledge this, is virtually to yield the main point in debate. For your warfare is ostensibly—not against *bad* creeds, but *creeds* in the abstract. If it were, the ground of the argument would be materially changed.

It is even possible, my brother, that your *private* creed and my own do not differ. But if they do not—nay, indeed, whether they do or not, how can you but consider those in error who differ from you? For to adopt one thing as truth, is substantially to brand its opposite as error. You may reply that you are not responsible for their faith. But, while this is acknowledged, you are responsible—I think I have already shown, and you yourself also allowed—for what *you* fellowship.

Next comes in your plea of *non-essentialism*. You say these errors are not essential to salvation. Can you tell me, my good brother, what is essential to salvation? But suppose they are not; this doctrine savors but little of that *love to God and his law* which is essential to salvation. Do look at the *principle* of this thing. It says that it matters but little whether we *serve God* or not, only so far as our *own interest* is concerned: that it is of little consequence how many errors concerning the character of God and his holy truth we may carry up to the gates of Paradise, provided we can only gain admittance there! How far this doctrine differs, in principle, from the doctrine of those characters, of whom Paul speaks, "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." I must confess I am unable to conceive. (Romans, first chapter.) Love and obedience to God, as such, is not the object, but your own interest. And so you will not serve him, unless he will engage beforehand to *pay* you for every specific act of duty you perform! How much disinterested love this principle embraces, judge ye. I have not so learned Christ. He does not *buy* service. He employs no *paid* laborers, as such, in his vineyard. This doctrine "frustrates the grace of God," and throws us back upon our own righteousness, and the deeds of the law, for justification. Let this principle be carried out to its full extent, and no flesh could be saved. Romans 3: 20. If the ruling motive to obedience be simply the fear of misery, or the love of happiness—the dread of punishment, or the hope of reward, there can be but little hope of avoiding the one, or gaining the other. 1 Kings 17: 32-34. 1 Jno. 4: 8.

Whatever others may think, or however they may feel, it is always with extreme sensibility that I hear men talk, with an air of cold indifference, about the *non-essentialism* of God's truth: and, affecting as it does, in my estimation, the honor of the Divine character, the excellency of his revelation, and the eternal destiny of his creation, I cannot but look upon the profession of that individual, who understandingly casts contempt upon the Bible, by representing its truths and teachings as "small things—mere matters of opinion," as, to say the least, rather doubtful. Charity demands of me this acknowledgment. "Consider of it, take advice, and speak your mind."

I will barely say in conclusion, my brother, that I hope these hints may be as kindly received as they were kindly intended: and that, if you should think proper to reply, you will understand distinctly, that my remarks are directed against a *system*—not against any one's person or character. It is an interesting fact, that the arrows of truth never hurt the innocent. Ps. 45: 5; 91: 4. Had I consulted my own personal feelings, and covered more personal popularity than the prosperity of the cause of truth; had I not considered that cause and the cause I advocate as substantially identical; I should not probably in this manner have exposed myself to an epistolary conflict.

* See former letter.

with talents altogether superior to my own; and the renewed charge of bigotry and uncharitableness from those who are "in reputation for wisdom and honor." That we may be led into *all truth*, is still my ardent prayer. Yours in Christian love.

A. D. L.

The following account of an atrocious murder was selected and in part copied in my absence last week; but was crowded out by the lengthy proceedings of the Baptist Anti-Slavery Convention.

From the N. Y. Spectator.

ANOTHER SHOCKING MURDER.

In common with the other city papers we published, last week, a paragraph mentioning the unaccountable disappearance of Mr. Adams, the printer, formerly doing business with Mr. Scatterd, under the partnership of Scatterd and Adams, which partnership was dissolved, some time ago, by the death of Mr. S. The firm did the printing of Mr. George Dearborn, when he was in the publishing line; they were also the printers of the American Monthly Magazine when it was edited by Mr. Park Benjamin.

Mr. Adams left his printing office on Friday the 19th, intended to make a business call in Canal street; and never returned. His fate and the manner in which it came upon him are told in the following dreadful narrative, which we copy from the Tribune.

A notice of his disappearance was published on Wednesday last, with a request that any one who had seen or heard of him would give information thereof to his friends. This notice called forth the following narration, given to the Mayor by Mr. Wheeler, teacher of a writing academy in a room in the second story of the large granite building on the northwest corner of Chambers street and Broadway. His room is in the corner, looking into both Broadway and Chambers street; next to it is the room of a Mr. J. C. Colt, the author of a work on book-keeping, and brother of the well known inventor of repeating firearms. In this room, on the Friday afternoon of Mr. Adams's disappearance, at about 4 o'clock, Mr. Wheeler, who was engaged with his pupils, heard a scuffle which lasted for a few moments, and was followed by the fall of a heavy body upon the floor. All noise instantly ceased.

Thinking this somewhat singular, Mr. Wheeler left his room, knocked several times at Colt's door, but received no answer. He tried to get in, but found the door locked. He then looked in at the key-hole, and saw two hats upon the table, and a man, whom from his dress and appearance he judged to be Colt, busily engaged apparently in washing the floor. He retired for a considerable time, and on returning, saw the same thing, Colt being still engaged upon the floor. He requested one of his pupils, whom he also employs as an assistant teacher, to watch until Colt should go out. The young man remained all night, and, on looking, saw Colt similarly employed at several different times.

Early in the morning he saw Colt set outside his door a box about four feet square, directed to some person at "St. Louis via New Orleans." Colt then went out and soon returned; shortly after a carman came and took away the box, Colt going with him. The young man watched no further, but reported these occurrences to Mr. Wheeler, who supposed the box to contain some of Colt's property, which it was thought he intended to remove, and thought little further of it. A day or two afterward, however, Wheeler got into Colt's room, and saw several places which had apparently been severely scrubbed and then smeared with ink; he found, also, a broken looking-glass and a hatchet, the handle of which had been scraped and covered with ink. There were also upon the wall spots of the same liquid.

On Wednesday morning, seeing a notice of Mr. Adams's disappearance, and being suspicious, from knowing that Colt was indebted to Adams, that his mysterious absence might be connected with the noise he had heard and the appearance he had noticed, he gave information of them to Mr. Mayor Morris, who forthwith commenced an investigation which he has continued with most laudable zeal and activity. On Friday he sent officers Smith and Walker to arrest Colt. They found his room locked, and went into one adjacent. They had been there but a short time when Colt came in, went to his door, and with a key was about entering it, when officer Smith sprang upon and seized him. He was brought before the Mayor, and on being interrogated, said that he was not at his room on the Friday night referred to, and denied all knowledge of any box having left his room. He was, however, committed for farther examination.

On Saturday the Mayor advertised for the carman who took away the box. A carman named Barstow came before the Mayor and testified that on the Saturday previous he was employed and paid by Colt for taking the box, directed as mentioned above, to the ship Kalamazoo, lying at the foot of Maiden Lane. He further testified that Colt accompanied him and took a receipt for the delivery of the box on board. Upon learning this the Mayor, with his officers, went on board the vessel which was about to sail, learned from the mate the same facts that had been stated

by Russell, and took immediate measures to detain the ship. Yesterday the hatches were opened in presence of the Mayor and at 1 o'clock, p. m. the box was found in the forward hold of the ship and placed upon deck.—It was there opened; upon the top was a piece of sail cloth; beneath which, sprinkled with salt and chloride of lime, was a dead body. The box was immediately closed and taken to the dead house, and there locked up.

At 3 o'clock the coroner's jury was summoned, and at half past 3 the box was brought into their presence and a post-mortem examination executed. The body, when taken out, had no clothing upon it but a shirt. Around the neck was tightly fastened a thick cord, which was passed down in front and tied about the knee-joints, thus drawing them up close upon the breast. At the bottom of the box was a black coat without pocket-flaps or lapels, and considerably torn, and a neck stock, across which was a cut. Upon these, wrapped about with a piece of sail-cloth and bits of oakum and other rubbish, was the body, doubled up as above mentioned and tightly crowded down.

The body upon examination was found to be in a state of advanced decomposition; the whole frontal bone of the forehead, with the part of the temporal bone was beaten in upon the brain; the right parietal bone was likewise fractured, and the left separated from the rest of the skull and driven completely in upon the brain. One cheek bone was fractured, and there was a deep wound in the back of the head. There was also a cut upon the side of the chin which matched perfectly with the cut in the stock. Upon a finger on the right hand was a small ring. The features were so entirely decayed and the countenance so disfigured that the body could not well be identified; but Mrs. Adams testified that as nearly as she could judge from the ring and coat, the body is that of her husband. A scar upon the leg is also a mark of identification. A watch, known to have belonged to Mr. Adams, as he repeatedly attempted to sell it, has been found in the trunk of Colt at his lodgings.

Colt is known to have been indebted to Adams to a considerable amount for printing his work on book-keeping, and it is understood that the latter had had some trouble in securing his pay. Colt was about to ship a box of his books to Philadelphia, and employed a third person to do this and receive the money for them in his stead. This third person, we understand, was told by Adams that the money for the books was to be paid to him as Colt was in his debt. The former mentioned this to Colt who denied it, and said he himself must receive the money. On meeting Adams, on the fatal Friday, the third person told him what was said by Colt, and remarked that he was sure Colt meant to cheat him of his money. Adams remarked that he should take care of that as he meant to see Colt about it. He was last seen that day going up Broadway, near the corner of Chambers street.

At a late hour last night the coroner's jury returned as the verdict that the body was that of Mr. Samuel Adams; and that, in their belief, he came to his death by blows inflicted by J. C. Colt.

Mr. Adams was originally from Providence. His parents are both dead, but most of his relatives still live in that city. He had a wife but no children.—He lost nearly all his property, partly by fire, and partly by the failure of those who owed him, and was in debt some \$5000 at the time of his death. He was an honest, industrious, temperate and religious man, highly respected by all who knew him. His age was not far from 35.

The testimony taken on the inquest is published in the Courier. The principal witnesses examined were, Drs. Gilman and Kissam who made the post mortem examination, the deputy coroner, who was present at the finding and opening of the box, Richard Barstow the carman who carried it to the ship, Mr. Wheeler the writing-master whose disclosures led to the discovery, Dr. Chilton who analyzed the stains of blood on the hatchet and the wall of Colt's room, Mr. Adams, and Justice Taylor, who found Mr. Adams's watch in Colt's trunk.

The verdict was "wilful and deliberate murder" against J. C. Colt, who was thereupon committed for trial.

RELIGIOUS MISCELLANY.

VI. REPENTANCE—HUMILIATION—CONFESSION.—Continued.

Depend upon it, we shall never have a solid and permanent reformation of public morals until ministers and Christian assemblies are seen weeping between the porch and the altar, on account of their past apathy, and their participation in national sins. Whenever the work of reformation shall thoroughly begin in the churches and ministry and nation, there will be "mourning to Jerusalem as the mourning of Haddad-rimmon, in the valley of Megiddon." And the land shall mourn, every family apart, and their wives apart, the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimeai apart, and their wives apart; all the families that remain, every family apart, and their wives apart. [Zech. xii. 12.] "All orders of men will concur in this repentance." [Scott's Com-

mentary.] Ministers and churches, rulers and people, not only in public, but in their families, and in private retirement, will mourn before God, instead of taking the seat of the scorner, and pronouncing it an "unchristian" act to exhort them to repent! Such was the mourning of King Josiah, "when his heart was tender," and he "humbled himself before the Lord," not merely for sin in the abstract, but for the specific transgressions for which the nation was then reproof. [2 Kings xxii. 18, 19.] Such was the mourning and confession of Ezra and the assembled congregation of Israel, when they trembled at the commandment of their God, and put away their strange wives. [Ezra x. 1.] Such, in a word, were the expressions of confession and repentance in all those signal instances of public reformation recorded in the sacred volume.

Are our modern reformations of morals sufficiently characterized by such features as these? It may be said that the secular aspect of our efforts, carried on, as they have been, chiefly by organizations distinct from the churches, and to some extent outside of their enclosures, has seemed to present an obstacle to the public manifestation of characteristics like these. But how came it to pass that the churches should have left it for other associations to take the lead in the warfare against vice? Most certainly, there can be no good reasons why the ministry and churches should refuse or neglect to humble themselves before God, and repent of the sins in which they are so notoriously and so deeply involved.

To deny that the foundation of a public reformation should be laid in such a confession and repentance as has been described, is to deny, in effect, that it should possess the characteristics of a *moral* reformation at all. It is to reduce our reformatory efforts to the low level of mere worldly expedients, to be carried on, of course, upon the maxims of a worldly and time-serving policy. And the well known and constant tendency of our reformatory efforts to degenerate into something of this sort, and to become merged in the spirit, and managed by the tactics of a calculating expediency may be traced in no small measure to this grand defect in our reformatory endeavors. We have imagined ourselves reformers, and claimed the glory of martyrs, in too many instances, without having first humbled ourselves in the dust for our sins. And without such a humiliation and repentance, there can be no hearty adoption of the divine law as the standard of reform.

VII. WORKS MEET FOR REPENTANCE.

As there can be no thorough reformation without humiliation and repentance, so the repentance and humiliation must be worthless that does not result in a reformation—an abandonment of the sin. To what end do we employ moral suasion, if it be not to persuade men to practice the right and abandon the wrong? How absurd, then, must it be to exalt mere moral suasion, as an instrument of reform, in such a manner as to disparage and discountenance appropriate and efficient measures for carrying out our principles into consistent and available practice? As a reformed and correct practice is the only proof of a genuine repentance, so a consistent example is the most efficient form of moral suasion. A faith in the power of moral suasion, that does not connect itself with correct action, is emphatically that faith without works, which is dead, being alone.

In the temperance reformation, moral suasion was found useless until it was sustained by corresponding example which it would be safe for others to follow. In the cause of human rights, it is becoming equally manifest that no moral suasion is of any permanent value that does not persuade its advocate to "execute judgment for the oppressed." It is by their *fruits* only, not by the flowers of their fair professions, that the claims of professed reformers are to be tested. A say-and-do-not-philanthropy has too long deceived the hopes and mocked the miseries of our sin-enraged world. How marvelous that there should still be found advocates for a reformation, which says and does every thing that could be desired except—to reform!

VIII. SOBRIETY—SERIOUSNESS—VIGILANCE.

"Watch and pray," said the Savior, "that ye enter not into temptation." "Be sober, be vigilant," said an inspired apostle, "because your adversary, the devil, goeth about like a roaring lion, seeking whom he may devour."

If it be true that a work of public reformation calls for deep humiliation and penitence on the part of those who would be useful in its promotion, it must be evident that they are called upon to renounce levity of manners, conversation, and deportment, as altogether incongruous with the character they would maintain, totally unbecoming the times on which they are cast, and utterly incompatible with the successful prosecution of the work they have undertaken to accomplish.

Say what you will of the Christian virtue of cheerfulness. Cheerfulness is not levity. Be it so, that a stiff austerity was the fault of our ancestors. It does by no means follow that their sons, who criticize them, are the less exposed to the opposite errors. It may be difficult to define the boundaries with precision, but there is such a thing as a just medium between sternness and gloom, on the one hand, and lightness and flippancy on the other.

The Savior—was he morose and unapproachable? But when did he ever descend to the frivolous? When did he seek to chase the cares, or enliven the solitude, or rouse the lethargy, or rally the despondency of his family of disciples, with facetious stories, with ludicrous associations, with low, pitiful jests? The very mention of such a supposition strikes the mind at once with a sensation bordering upon horror. But why should not the man of Nazareth have done this, if it were proper to be done? His example, without doubt, was intended for the imitation of his followers, and especially of those who would exert an extensive influence on the world, as reformers. If the first Christians did not need the cordial of worldly levity to cheer them, under their afflictions, neither should their successors. If the Savior and the Holy Comforter provided better consolations for the children of God, then they are equally ready to do the same now. Foolish talking and jesting are not convenient. Alas! for the Christian reformers that cannot keep themselves and each other in a state of cheerfulness, good humor, and elasticity of spirits, without a resort to such expedients! Are "the consolations of God" thus "small" and cheap, in their estimation, inasmuch that "the cracking of thorns under a pot"—"the fool's mirth" is accounted of more value to them?

If there were ever a time when foolish jests were convenient, the time of a grave and important public reformation, surely, cannot be that time. If there be a time to laugh, there is also a time to weep. The time for mirth cannot be the "day when the Lord God of Hosts calls to weeping, and to mourning, and to baldness, and to girding with sackcloth." [Isaiah xxii. 12.] And when can this be said to be the case, if it be not to the day when nations, communities, churches and ministers are called upon to humble themselves before God, on account of great national sins? Hypocrites may indeed counterfeit such a humiliation—they may "bow down their head like a bulrush, and spread sackcloth and ashes under them, and call it a fast," while they nevertheless refuse to "break the yoke" of oppression. But this furnishes no good reason why Jeremiah should cease to weep, and Ezra refuse to confess, and why Isaiah should suspend his terrible denunciations of divine judgment, to crack merry jokes? The scribes and Pharisees could indeed deceive men with their "sad countenances and disfigured faces," while they "devoured widows' houses," but there was none the less occasion that the Prince of Reformers should weep over their city, nor did it furnish any just excuse for Peter and James and John to make sport, and lampoon each other for diversion, in order to prove that they were not hypocritical Pharisees?

We repeat it, there is no room for levity, while the judgments of Heaven are hanging over our guilty nation, for its sins. If a sceptical statesman could "tremble for his country" half a century ago, in anticipation of those judgments, is it not most lamentable that Christian reformers and ministers should now think to rouse the nation to repentance, by intermingling and spicing their solemn exhortations, with facetious jibes? Was it thus, (does any one believe) that the Ninevites were led to humble themselves, and abandon their sins? Is it marvelous that men do not tremble and repent, under the denunciations of orators who show that they themselves are so little affected with the solemn considerations and the fearful apprehensions which they urge on the attention of others, that in almost the same breath in which they settled convictions that the nation must speedily repent or be destroyed, and that the churches must be thoroughly purified or subverted, they suddenly slide into the facetious and the ludicrous, as though intent on testing the extent of their powers over their hearers, and as if disposed to exhibit the skill and tact and success with which they can dispel the solemnity they had spread over the faces of their auditors, and how readily they can convulse them with laughter, while the tears are still coursing down their cheeks?

We know there are objections and cavils against efforts for reformations, and against a practical regard for human rights, which it is difficult to meet without showing them to be, what they really are, ridiculous and absurd. On such exhibitions, the hearers may sometimes smile, without the fault of the speaker. But the tendency to merriment, over exhibitions of popular folly and wickedness, should always be vigilantly watched, and scrupulously repressed. Fools make a mock at sin, but wise men weep over it. The thought of foolish objectors is always sin, and as such it should be compassionately deplored and earnestly repressed. The philosopher who laughed at human follies was less a lover of his race than he who contemplated them with tears. It was on account of human folly that the Savior was a man of sorrows and acquainted with grief. If the prophet used irony, it was of the solemn, severe, denunciatory, reproving kind, which sinners are little accustomed to be delighted with, or to smile over. If a lighter kind of satire and ridicule are to be used at all, they should be used as dangerous medicines are, cautiously, judiciously, and sparingly. Comedians have always satirized human folly, and fools through the theatres from age to age, where their own follies are ridiculed. They laugh—they pay for being ridiculed—but they are not reformed.